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tragic an illustration of the dreadful prejudices aroused by war. He accuses England of hypocrisy and of a deliberate program of lying in order to make the admitted evil of her declaration of war capable of ethical justification. But he can see in Germany's attempt to harmonize warfare with moral principles no such elements of deception. An Englishman would precisely reverse Titius' estimates. Certainly the author's defense of the invasion of Belgium seems labored to anyone not bound beforehand to support Germany's military program. The book is of primary value as a document illustrating war-psychology.

G. B. S.

HISTORY OF RELIGIONS

SÖDEBLOM, NATHAN. *Natürliche Theologie und allgemeine Religionsgeschichte.*

Leipzig: Hinrichs, 1913. iv+110 pages. M. 6.

The author reviews the antecedents and preparations for natural theology, outlines the formulated doctrine, after which he discusses the watchword of the eighteenth century, namely, "All religion is natural religion," and the contrary position of the nineteenth century, namely, "There is no natural religion." Today, general religious history has been substituted for natural theology. The scholarly and instructive brochure closes with a chapter in approval of the distinction between "general" and "special" history of religion, according revelation-value to the latter, denying it to the former—the latter being Christianity, of course; the former, folk-religion.

With reference to this chapter, it would not be difficult to show that the distinction in question is arbitrary and unfortunate. Christianity sprang from a folk-religion, incorporated and assimilated diverse elements from other folk-religions—is at best a variation-religion. The qualities which signalize Christianity as consummate are not different in kind from other qualities which are products of the folk-spirit—even as internationalism or supernationalism is the practice of virtues and the appraisal of values which emerged in nationalism. Besides, what is good in Christianity cannot be bad by virtue of its genesis and presence in folk-spirit. In either case, religion is an immediate revelation of the human spirit, which, in turn, we are permitted to evaluate as revelation of the divine Spirit. Especially must we allow—even Christianity teaches us to do so—that "God is not the God of the Jews only, but of the Gentiles also, if so be God is one." If God be God of the whole world, the distinction between "general" and "special," whether in religion or revelation, falls away.

If Christian values are indeed good, the Christian should rejoice that they have a wider historic reach than particularism has allowed; and this enlargement of scope should serve the endearment and verification of our faith.

G. B. F.

MOORE, GEORGE FOOT. *Metempsychosis.* [The Ingersoll Lecture, 1914.]

Cambridge: Harvard University Press, 1914. 84 pages.

This is a popular sketch of the doctrine of transmigration of souls as exhibited in various historic faiths. The doctrine prevailed in India, it was also at home in Greece, it was current among Christian Gnostics, it was taken up in certain circles of Jews and Moslems, and it finds exponents even in modern times. An appended list of notes gives the chief source-materials from which the information contained in the essay has been compiled.

S. J. C.